The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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A "CATHOLIC DAILY" IN NEW YORK.

A respected subscriber in the Diocese of Syracuse sends us a typewritten letter recently received by him, signed "Thomas C. Quinn, Editor and Proprietor of the New York *Daily News*." Other priests and some bishops have received similar letters, and we are asked to say whether the long hoped for Catholic daily in the English language has finally been realized in the paper named. We propose to set our correspondent's doubts at rest, and in order that our comments may be clearly understood, we reproduce the letter sent to him as follows:

"New York, Sept. 22nd, 1904.

"Rev. and Dear Sir:—I take the liberty of addressing you on a matter which may have more than a passing interest for you. The well-known *Daily News* has come into my possession, and for the first time the Catholic-American body has its representative among the daily journals. As a sign of his favor and interest, Archbishop Farley has just appointed Rev. John Talbot Smith his personal representative on our staff of editors.

The policy of the *Daily News* will embrace in religion everything dear to the Catholic heart; the building up of Catholic schools and Catholic charities; the presentation of the highest Catholic opinion on art, sciences, letters and life; and the defender [sic] and exposition of the faith at all times.

In politics it will be Democratic in the highest and best sense of the word. In order that you may see what the paper is, and at present it is only the mere shadow of what it will be before the year closes, I have placed your name on our list of subscribers, and from this date you will receive regularly a copy of the *Daily News*.

I shall be happy to send the paper also to any members of your

parish who stand in need of sound doctrine and healthy persuasion in the matters dealt with by the *Daily News*. If you will kindly send me the names of some waverers, I shall send them the *News* for the next two months free. Yours sincerely, Thomas C. Quinn, Editor and Proprietor."

Our readers will bear witness to the fact that THE REVIEW has always taken a lively interest in the project of an English daily newspaper which should be Catholic in thought and tone, just and fair in its presentation of the news of the day, rigorous in its exclusion of those morbid or filthy details of scandals or crimes which occupy so much space in the average modern newspaper, as well as of all advertising, however lucrative, which may be comprehensively classed as illegitimate.

No less important than the proper presentation of the news of the day, is the expression of editorial opinion which should find place in such a journal and which ought to be philosophically sound, historically accurate, and, of course, orthodox according to the teachings of the Church upon all questions, whether moral, social or economic, which, in the course of events, might come up for discussion and as to which Catholic readers might justly look for safe guidance to a newspaper claiming to merit their patronage. It would follow, of course, that a journal conducted on these lines could not be the organ of any one individual or clique of persons, or of any political party, and ought not to be the oracle or mouthpiece of mere partisan politicians.

When we have stated what we think such a journal ought to be, we have almost stated the reasons why the New York *Daily News* can not be taken seriously at the estimate which it gives of itself in the letter addressed to our correspondent. Moreover, if the rumors which are current in political circles of New York are true, the paper mentioned is purely and simply the advocate and exponent of Tammany Hall politics, with just enough mention of Catholic events local to the City of New York to give color to its claim of being a representative Catholic American newspaper and thus to attract the large body of Catholic voters in the City of New York to the political views which it advocates. Its offer to send the paper free "for the next two months" [from the date of the letter, that is, until election day] to those who may be reported as "in need of sound doctrine," confirms this opinion. While Mr. Quinn subscribes himself "Editor and Proprietor," we notice at the head of the editorial page that the paper is published not by him, but by the "Daily News Publishing Company," whose names are not disclosed; but we are told they include certain of the leaders of Tammany Hall whose money secured control of the paper during the summer just past

from Mr. Munsy of magazine fame, after he had failed to make it a successful independent newspaper.

An inspection of some of the recent issues of this paper bears out the opinion which is current respecting the character of the paper; for we find it devoted politically to the laudation of the various Tammany candidates and the doings of Tammany Hall in the late political contest. On several successive days many columns of space were given to the account of the presentation of a diamond pin, the gift of the *Daily News* to one of the Tammany "leaders," and in the issue of October 26th, under the caption "Tammany's Service to the Nation," two columns of space on the editorial page are devoted to the speech delivered by Rev. John Talbot Smith on the occasion referred to. Under the caption "Pugilism" half a column in a later page of the same issue is occupied with the details of what the reporter characterizes as "one of the bloodiest prize-fights ever witnessed in private." Presumably as a Catholic feature, nearly a whole page is given to the cult of the "Knights of Columbus" and to the display of the voting contest for a gold badge offered by the newspaper to the most popular "Grand Knight," with a picture of the badge and long lists of names of the "Grand Knights" and the votes from day to day for each. In its issue of October 16th, the *News* invites its readers in its advertising columns to the performances going on that same Sunday afternoon and evening in as many as eleven of the vaudeville theatres and music halls of the City. Some of these places, we are assured, no respectable man would wish to enter at any time, to say nothing of a Catholic spending his Sunday afternoon or evening there. On its editorial page the paper denounces a certain play, just being presented at one of the theatres, as offensive and insulting to Catholics, because of its unjust and untruthful presentation of the character of Cardinal Ximenes. But on another page we find the same play advertised among other theatrical advertisements, supplemented by the picture of the actress who sustains the principal part in it; and as if to satisfy all manner of tastes, a clairvoyant's advertisement appears at the foot of one of the columns of the same page.

We should not omit to mention that among the other attractions of this *soi-disant* Catholic paper of the date mentioned, is a complete novel of the penny-dreadful sort, with which the Catholic reader may fill out any spare time remaining of his Sunday. The weekday issues include the inevitable "sporting page," with "tips" on the horse races, by the aid of which the young reader of this representative Catholic paper may make his selection of the horse on which to bet his own or his employer's money.

We have not overlooked the announcement that Archbishop Farley has just appointed one of his priests "his personal representative on our staff of editors." But it goes without saying that Catholic journals worthy of the name can not be made to spring forward at the fiat of any person, ecclesiastical or otherwise, and the appointment of a representative on the editorial staff, even if he be so cultured a man as the Rev. John Talbot Smith is known to be, is of very little account, as the present case illustrates, if the management of the paper is not wholly and consistently Catholic in tone and morals.

It is not many years since the *Daily News*, alone of all the New York papers, published the drawings of the Louisiana lottery, then forbidden by law. It ceased doing so only when the law was enforced against it, and there were not a few people who believed that its then proprietor was largely interested in the "policy" shops, equally under the ban of the law, which infested the City of New York and which together with the lottery impoverished many of the people. At that time the *News* was the only penny paper in the field and circulated largely among people of the humbler class, including many Catholics. These are not the antecedents which we should have selected; nor does the present achievement of the *Daily News* realize our ideal of a Catholic daily newspaper. If that sort of Catholic journalism suits New York, all we can say is: So much the worse for New York.

THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

XI.

Further careful and unprejudiced researches in the Bible soon convinced our Professor that the *sola fides* theory was indeed a sham.

Thus he found that the prophet Daniel, a writer who is admittedly canonical and inspired, advised the criminal King Nabuchodonosor: "Redeem thou thy sins with alms and thy iniquities with works of mercy to the poor." (Dan. iv, 24.)

"Redeem! buy off! Ransom! *Redime!*" The Chaldean word in the original text, according to the best concordances and dictionaries of that ancient language, is plain and suffers no contortion.

Besides, the above passage is absolutely confirmed by Ezechiel xviii, 21-22, which even Luther has translated correctly: "If the wicked do penance for all his sins which he hath committed, and

keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live."

Not in the justice which the Messiah shall procure and which shall be imputed to him; no, "*in his justice which he hath wrought.*" These are the veritable words of God.

The whole New Testament likewise contradicts the allegation of the sixteenth century "reformers."

In the "Our Father," the Saviour teaches us to pray: "And forgive us our trespasses, as we forgive those that trespass against us." That is to say: In the same measure in which we forgive, shall forgiveness be meted out to us, according to our prayer.

That such is the true sense of the fifth petition, appears from the declaration added to it in Matthew vi, 14-15:

"For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences."

Lutheran theology is better informed. According to its teaching, divine forgiveness must inevitably precede and is followed by the forgiveness administered to one's neighbor as a consequence or "sign." It absolutely denies that man should forgive his neighbor with the purpose and object of himself being forgiven by his heavenly Father.

And yet Christ says (Mark xi, 25): "Forgive, if you have ought against any man, in order that your Father also, who is in heaven, may forgive you your sins."*)

Even with regard to the theory of the law, which is the foundation of the Lutheran doctrine of justification, the system of Luther and Gerhard is directly opposed to the clear word of God.

1 John v, 3, solemnly testifies that the commandments of God—there are ten of them, as every child knows—are not difficult to keep.†) According to orthodox Lutheran teaching, on the contrary, they are not only hard to keep, but it is impossible to observe them. Hence no man can lead a holy life and keep all the commandments of God, while on the other hand, the Holy Spirit tells us through the mouth of St. Luke (i, 6), that certain persons were "just before the Lord, walking in all the commandments and justifications of the Lord without blame."

And so far as sin is concerned, the old orthodox Lutheran theologians considered all sins to be grievous and mortal, despite the

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*) Ἀφίετε ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

†) The plural used in the Greek text positively excludes the well-known *quid pro quo*, that the commandments here signify "faith."

fact that St. John makes a clear distinction in the fifth chapter of his first epistle: "He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask. All iniquity is sin, and there is a sin unto death."

Thus our Professor found, and became daily more convinced, that the Lutheran doctrine on the justification, with all that depended upon it, not only lacked Biblical confirmation, but was in obvious contradiction to the text of both the Old and the New Testament. [*To be continued.*]

BOOK REVIEWS AND LITERARY NOTES.

The Ray: A Story of the Time of Christ, by R. Monlaur. Translated from the French by Rev. J. M. Leleu. Published by B. Herder, 17 South Broadway, St. Louis. Price, net, 45 cts.

There is no dearth in our literature of stories of the time of Christ. Lew Wallace's 'Ben Hur' at once comes to mind as a typical example. The story before us differs from all its predecessors in that its setting is entirely Scriptural and in that its scenes are all found in the Gospel. "The Ray" is our Savior Himself, who, in the translator's words, "nineteen centuries ago illumined and inspired Judea." To present once more in vivid language the striking events in the life of the God-Man, and to retell the sweet story of the Rood in "a series of pen-pictures of divine realism," is the aim of the author. This end he strives to attain by describing the effect of the chief incidents and miracles of our Lord's life on two devout observers of the Old Law—Gamaliel, the rabbi and doctor of the law, and his sister, Susanna. Of the several Gospel incidents graphically retold, that of the penitent Magdalen in the house of Simon the Pharisee, and the Resurrection of Lazarus are noteworthy. Much interest is added to the story by incidental information on the life and social customs of the Jews of that period.

Within and Without the Church, by Rev. J. Laxenaire. Adapted from the French by Rev. J. M. Leleu. B. Herder, 17 South Broadway, St. Louis, Mo. Price, net 30 cts.

The importance of the questions treated in this booklet of but seventy-six pages is well stated in the translator's preface. "To be or not to be within the pale of the true Church," he says, "is a most important question for us, since upon its solution depends the eternal future of our soul." This statement also points to the nature of the questions discussed. They are old, yet ever vital:

Who can be saved? What must I do to be saved? Which of the many churches now existing has the means of salvation? In clear, direct language, free from technical terms, the author answers these queries. Yet it is not a dry controversy which he presents, but a timely and living exposition of the truths which are an essential part of the Church's teaching. To the Catholic who is questioned by his Protestant friends on some of the fundamental points of his faith, Father Laxenaire's book will prove a valuable vade mecum.

The Immaculate Conception of the Blessed Virgin Mary, by Rev. A. A. Lambing, LL. D. Benziger Bros., New York. Price 35c.

The Jubilee Year of the Immaculate Conception has called forth a number of treatises on the history and meaning of the dogma. This neat booklet will probably enjoy as much favor as any that has thus far been published. In sixteen chapters the author clearly presents all that is of interest bearing on devotion to our Immaculate Lady. Chapter IV., which contains a luminous exposition of the early history of the dogma, may be advantageously read by those who think that it is something quite new in the Church's teachings. So too will the chapters which outline the action of the Holy See previous to the solemn definition of the dogma, show with what care and scientific exactness the Church proceeds when formulating her teachings. The appropriate explanations of the miraculous medal, of the devotion to our Lady of Lourdes and Our Lady of Guadalupe, will help to attain the purpose of the book, which is "to add one more voice to the choruses that are already singing the praises of Mary the Immaculate."

In Many Lands, by a Member of the Order of Mercy. O'Shea & Company, 19 Barclay St., New York. Price, net, $1.50.

This new book by the gifted Mother T. Austin Carroll, of the Order of Mercy, will prove a welcome addition to our Catholic literature of travel. The authoress has succeeded in bringing to the fore just those points which will appeal to the reader interested in the historic places she has visited. Evidence of vivid descriptive power is shown in many of the chapters. The Catholic memories of England, Ireland, France, Italy, and Switzerland deservedly find greater prominence. As the volume is not only well written and entertaining, but also contains much historic information, we can recommend it to our Catholic schools and academies as an appropriate "premium book."

Jubilee Manual of the Immaculate Conception. The Catholic Truth Society, San Francisco. Price 5 cts.

This little manual contains in brief the information most neces-

sary for an understanding of the present Jubilee, its indulgence, conditions for gaining it, etc. It is most suitable for distribution by pastors.

——We have not yet seen Julien de Narfon's new book on Pius X. [Pie X. par Julien de Narfon. Paris: Librairie Ch. Delagrave.] The *Catholic World* (No. 476) says it is "brilliant in style, filled with authentic history, fearless in estimating measures and men, independent in criticism, though never ceasing to be loyally Catholic." The following quotation, taken from the same magazine, does not bear out the third part of the complimentary estimate: "A misunderstanding arose concerning the pseudo-Americanism against which the heresy-hunters of France flung themselves in frenzy. The Pope's famous letter to Cardinal Gibbons is still fresh in every one's memory. The answer sent to Leo XIII. by the Archbishop of Baltimore, who had already reconciled the Pope to the Knights of Labor, was that the errors condemned by Rome under the unwarrantably usurped name of Americanism were, so far as the United States was concerned, simply a myth. That sufficed. Good feeling continued untroubled thereafter between Rome and America; although the heresy-spectre ceased not to make night hideous for Delassus, Meignen (sic!), and others of their clan."

——One of the earliest and most welcome Catholic annuals for 1905 to visit us, is the St. Michael's Almanac, now in its seventh year, published by the Society of the Divine Word, Shermerville, Ill. Besides the usual contents of all Catholic almanacs, there is a great variety of entertaining and instructive reading matter for the Catholic home. Such names as Spalding, Donnelly, and Meifuss speak well for the excellence of its stories and sketches. The illustrations are good and in keeping with the healthy Catholic tone that is noticeable in the selection of the reading matter. The review of notable Catholic events of 1904 shows how the Church has steadily kept pace with the march of progress. The last pages are devoted to a brief sketch of the excellent work done at St. Joseph's Technical School, at Shermerville, Ill., in whose interest the Almanac is published. This sketch ought to be read by all who wish to know how thorough industrial training may go hand in hand with, and be ennobled by, religious instruction.

——Two addresses, made by Rev. R. Schwickerath, S. J., and Hon. H. S. Carruth, at the quarterly meeting of the Federation of Catholic Societies of Suffolk County, at Boston, on July 17th last, have been issued in pamphlet form from the press of Mr. Keenan, printer, 1 Kilby Street, Boston. Both are well worth a careful perusal.

Fr. Schwickerath ably answers some of the objections which have been raised against Federation, while Mr. Carruth's address exhorts Catholics to be constructors, not destroyers, and tells them that, to be constructors, they must learn to avoid the pitfalls which history points out and press forward along the paths which the long experience of the Church has shown to be wise and safe.

——The *Champlain Educator* (formerly *Mosher's Magazine*), official organ of the Catholic Summer School and Catholic reading circles, announces that hereafter, "until further notice," it will appear quarterly instead of monthly. The editor says that "for fourteen years this magazine has been published monthly. It was established to promote and direct good reading on systematic and Catholic lines, and it has consistently and effectively held to its object." The decadence of the reading circle movement, so pathetically deplored by Fr. Sheedy in the October *Ecclesiastical Review*, has clearly hit the *Champlain Educator* hard.

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MINOR TOPICS.

A Catholic Party for Australia.—While ignorant or malevolent Catholics in this country are combatting the Federation on the ground that it might possibly lead to the formation of a Catholic party, there is a distinct movement among Australian Catholics in the direction of a "Centrum" on the German plan. At the first Australian Catholic Congress, a few years ago [1900], Dr. Leo Kenny, K. S. G., said: "With the intelligent use of the franchise by every Catholic adult entitled to the same, it would be easily possible to return to each colonial parliament and to the commonwealth parliament a solid Catholic party, which should be able to exercise a power similar to that possessed by the great Catholic party in the German Reichstag at the present day. This power would be no menace to the State, or to other parties in the State, but the Catholic party, by its solidarity, would ensure a just appreciation of the rights and interests of the body it represented." The delegates voiced accord with the idea, and though nothing has so far been attempted in the matter, the discussion is still on, and bids fair to lead to definite practical results.

"The shoneen, the Catholic in name only,"—writes F. Kenneth M'Donall in a late issue of the Sydney *Catholic Press* [No. 455]—"....the Catholic who lies down when kicked for fear of another blow, the other who fears for his social status, and those who seem to delight in being calumniated; scorned and insulted—all these need not be counted upon; but any Catholic having but the one-hundredth part of the fervor and spirit of his ancestors, who wrung the franchise and acknowledgment of their right to live from the ignorant and intolerant oppressor, will gladly join in and

assist with a movement which would make for better conditions for themselves, a higher standard of political morality, the purifying of our national life, the expulsion of bigotry, and which would make impossible the savagery and malicious spirit of sectarian bitterness exhibited in the contention of the *Evening News* —that a Catholic governor would be impossible, anomalous, and unwelcome in Australia."

No doubt the subject came up again at the second Catholic Congress, which was held at the close of October in Melbourne.

Exercitium Salamandri.—In No. 1302 of *La Civiltà Cattolica*, Rev. P. Angelo de Santi, S. J., gives his impressions of the German Catholic Congress recently held at Ratisbon, which he was privileged to attend. Needless to say, like every other observer, he was deeply touched by this great demonstration of faith and loyalty to the Holy See and holds up the spirit that animated it as the one with which the Catholics of Italy will have to fill themselves if they want to do their duty.

A very amusing feature of P. de Santi's paper is a description of one of the social meetings of the student delegates, where they indulged in the famous "Salamander :"—

"Secondo antichissimi usi tradizionali tutto procede con ordine e dirò quasi a battuta ; è una battuta simultanea di tutte le spade sulla tavola al segno del presidente. A battuta s'impone il *silentium*, quando altri deve montare alla tribuna e tenere il discorso ; a battuta si annunzia il *colloquium* sugli intermezzi ; a battuta s'intuonano gli inni ed i cantici accompagnati dall'orchestra ; a battuta si beve. E si beve bene : calici spumanti di birra, di ottima birra bavarese. Guai a chi non beve ! Il saluto agli ospiti non si fa altrimenti.

—Sono preparati i materiali ? grida il presidente dopo il colpo terribile delle spade.

—*Sunt*, rispondono tutti, prendendo le tazze.

—*Ad exercitium salamandri:* uno, due, tre : *los* (via !)

Al *los*, si beve : naturalmente silenzio perfetto, essendo le bocche altrimenti occupate.

—*Ad exercitium salamandri:* uno, due, tre.

Ai due primi segni si fa romore col fondo delle tazze sulla tavola e al terzo si leva in alto il bicchiere.

—Uno, due, tre.

Al terzo segno si batte la tazza sulla tavola con un colpo sonoro.

—*Salamander ex!*

Cioè la ceremonia è finita ; ma dopo poco tra un inno e l'altro, tra un *colloquium* ed un *silentium*, si riprende *l'exercitium salamandri*, come applauso all'oratore, come saluto ad un nuovo ospite che arriva."

Individualism in Education.—The greatest achievement of the nineteenth century in the field of education, we have often been told, is the development of individuality. We have more than once contended that, what there is of truth and importance in this movement, is the heritage of the despised Middle Ages, and most of what is specifically modern, is exaggerated and can not last. We are glad to see such an eminent exponent of modern pedagogy as President Hadley of Yale confirm this "old-fogy" view. In his

address in the educational section of the great World's Fair Congress of Sciences and Arts he said (St. Louis *Globe-Democrat*, Sept. 21st):

"We are not far enough away from the nineteenth century itself to get it into right historic perspective or judge how the good and the evil of its educational movements may balance. But I will venture the prediction that the educational principles and methods of the nineteenth century will have the same kind of fate which befell the political and economic principles of that century. The introduction of the idea of liberty in politics and in economics did great and overwhelming good. But there came a point when people thought so much of their rights that they forgot the existence of such things as duty, a point when the pursuit of liberty resulted in anarchy, a point when men sought to obtain their own happiness at the sacrifice of the happiness of others. There came also a point when industrial self-interest could not be made a means to the public welfare and when those who preached its universal beneficence found their previsions unfulfilled. So I believe it will be in matters of education. I believe that our present-day emphasis on the development of the individual represents an incident in educational progress, rather than a fundamental principle which will underlie and control all the intellectual activity of the future. Without in the least detracting from the great and untold value of educational liberty, we may yet feel that the present moment is one for caution in applying this principle, rather than for emphasizing its universal beneficence."

Is the King of Italy Excommunicated?—We notice that some of our Catholic contemporaries refer to Victor Emanuel III. as if he were excommunicated from the Church. This is an injustice. The *Vérité Française* some weeks ago (No. 4051) treated the subject in a Roman correspondence, of which we will quote the substance. It is certain that Victor Emanuel is not nominally excommunicated. Nor can he be said to be excommunicated in a general way, for having robbed the Church. His grand-father robbed the Church; he is at worst simply a retainer of stolen goods. But even for this he can not justly be held responsible. Being a constitutional, not an absolute monarch, ruling rather than governing in the true sense, he is little more than an agent of the government. It is not he so much as his ministry and the parliament which refuse to restore the possessions of the Church. He himself could not do it without their consent, even if he would. This explains why King Umberto could make the jubilee shortly before his assassination. His confessor, who had special faculties, absolved him freely, exacting only this promise, that he would do his best to dispose the government to make restitution to the Holy See. It would have been unjust to ask more. "Nemo dat quod non habet." Umberto received absolution, and his confessor commuted his jubilee visits into four visits to the "Scala Santa," which he scrupulously made, to the utter astonishment of several gentlemen who happened to witness the performance.

The Bias of Patriotism.—In a paper in the *International Journal of Ethics* (Oct.) on "The Bias of Patriotism," Dr. Alfred Jordan offers a psychological analysis of especial interest. Patriotism

is, he says (we quote the *Catholic World's* [Oct.] summary), an outgrowth of the affection that the individual feels toward his own. It rests, for the most part, on a love for native speech, for physical surroundings, for national achievements, and for great men. One of these motives predominates among one people, while another is foremost in other nations. The effects of the bias of patriotism are both good and evil; yet, in the character of patriotism that is usually cultivated among the lower classes, the evil results far outweigh the good. The beneficial effects are the stimulation of art, the inducement for self-sacrifice, the encouragement of sympathy for individuals of the same country, and finally, the emulation for greater effort. On the other hand, the evil effects as enumerated are the retarding of knowledge of other peoples and countries, the hatred of foreigners, the hindering of communication, the concealing of the results of discovery and invention, and, most of all, by teaching men to accept with readiness evidence for enmity and to hold in suspicion evidence for friendship, the encouragement of intellectual dishonesty.

Catholics and the Divorce Evil.—We Catholics are in a peculiarly unfortunate position in this country with regard, among others, to the question of divorce. What should be our program and our line of action? Briefly this, in the words of a writer in the *Champlain Educator* (xxiii, 9): "As Catholics, we claim that Christian marriage, being a divinely instituted sacrament, falls exclusively under the jurisdiction of the Church, and that civil authority has no right to legislate regarding the bond of marriage, although it may regulate its civil effects, especially the property rights of the married parties. Yet, the American law claims full jurisdiction in the matter of marriage and divorce. To remedy the evil, Catholics can call upon their fellow-citizens, Catholic and non-Catholic, especially upon State Federations, to use all proper necessary influence in the State legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring more uniformity in the marriage and divorce laws of the different States. As a line of personal conduct and example—to eschew the acquaintance and unwholesome society of divorcees."

Vaccination is Bloodpoisoning, at best, and quite frequently it is so horrible that language fails to supply words to aptly describe it. A new book, by Dr. R. Swinburne Clymer, is just ready and under the title, 'Vaccination Brought Home to You,' tells just what vaccination is. It revels in facts and abounds in statistics; cites case upon case of injury from vaccination and explains how impossible it is to vaccinate and eradicate smallpox at the same time.

It is not a theory that confronts us, but a condition of affairs, and when doctors armed, assisted by policemen, raid not only places of public congregating, but private residences in tenement sections of our large cities, it is time we awake to a just sense how low an ebb personal liberty has reached and ask ourselves why such a state of affairs exists.

This book is written to bring home this double crime—poisoning the life-blood of the healthy and violating constitutional guar-

antees by forcibly inflicting a disease upon healthy persons. It sells for 25 cents. Apply to *Vaccination*, Terre Haute, Ind.

The Anglican Prayer-Book: Is it a Condensed Translation of the Roman Missal and Breviary?—It is often asserted that the Anglican Prayer-book is a condensed translation of the Roman Missal and the Breviary. Dom Aidan Gasquet, by means of a diagram which was printed in the *Notre Dame Scholastic* (xxxviii, 6), clearly shows that is not so. The Anglican liturgical service follows the Roman Missal as far as the Offertory. The Offertory and the Secrets are entirely left out. Then the bread and wine are brought to the altar, and instead of the words of consecration in the Missal a formula of institution was used. These words of institution in Cranmer's text are taken from Oceander, his wife's uncle, and are practically those of Luther's Latin mass. Thus every trace of the sacrificial character of the mass was left out. The edition of 1552 is essentially Calvinistic and is the one used by the Anglicans to-day. People were forbidden to kneel when they communicated, lest they should commit an act of idolatry.

The Strenuous Ideals are now being applied to social functions. In preparation for a reception to a young couple "popular among the younger set" in a good New Jersey neighborhood, this same "younger set" provided itself with a quantity of dynamite better suited to mining operations. When ignited, the charge brought down all the plaster in the room, blew several doors from their hinges, and broke windows. But the good feeling which is among the most admirable American characteristics, at once showed itself. "Mr. Willets," the report says, "in his usual pleasant manner, handed out a box of cigars, and the seventy young men soon forgot the damage they had done." The incident teaches to a generation prone to forget the old time courtesies, that, no matter what the exigency may be, the host's sole duty lies in seeing that his guests are made comfortable. Selfishness would have paused to deplore the injury to carpets and furniture, but the true courtier revealed himself by passing the cigars.

——Visitors of the Electricity Building at our World's Fair should not neglect to see the radiophone, which forms a part of the exhibit of the Bell Telephone companies. It is—we believe—the only method so far invented of telephoning without the use of wires. By its means the blinding rays of a search-light can be made the path for human speech and other sounds. These rays will carry for miles every tone and inflection of the voice, the delicate shading and varying effects of orchestral music, every note and cadence of a song. The radiophone is the invention of Alexander Graham Bell. While it is to-day only a scientific novelty, apparently possessing no commercial value, it may be well to remember that in this respect it occupies a similar position to that of the telephone when it was first exhibited at the Centennial Exposition of 1876. The telephone has since become one of the greatest of practical utilities; why should not the radiophone, in ways not yet foreseen, some day prove of immense practical value?

We may add, in reply to a query which will naturally suggest itself to the reader, that the radiophone may be used in the day time as well as at night. Its only enemy is fog, which prevents the transmission of messages.

——Some surprise has been expressed at the recent announcement that in St. Vincent's Church, of this city, which is in charge of the Lazarists, there would be sung a Gregorian mass. A Gregorian mass may be an unwonted treat for St. Vincent's congregation, but it is a historic fact, nevertheless, that the Lazarist Fathers were the pioneers of Gregorian music in the present Archdiocese of St. Louis. We read in 'The Life and Time of the Rt. Rev. John Timon,'*) by Charles Deuther (Buffalo, 1870, p. 65), that as early as 1838, "in the new church" built by the Lazarists at their original Western headquarters, the Barrens, near Cape Girardeau, Mo., "Mr. Burlando" (one of the Fathers) "played the organ, whilst the other reverend gentlemen sang the Gregorian Chant in the choir. The church was always crowded, as well by Protestants as by Catholics, anxious to listen to a kind of music which until then had never reached their ears. In consequence.... conversions became more frequent." So that the Lazarists, if they introduce Gregorian music in their church in St. Louis, will only go back to their venerable traditions in this Diocese.

——A friend of ours in Boston, who has closely followed the reports of the International Peace Conference, sends us copies of a daily paper containing full accounts of the meetings, with certain passages marked, which furnish interesting side-lights. 1. There repeatedly cropped out in the discussions a fighting disposition on the part of the peace-makers, and one speaker protested against being severely hissed. 2. The American delegates made themselves guilty of the inconsistency of insisting on the disarmament of Europe, while they refused to tolerate any criticism of the increase of our own navy. 3. Andrew Carnegie's letter, suggesting an international anti-war coalition, and the seriousness with which this proposal was discussed, showed once again that if a man has money, he can poke his nose into everything and will be taken seriously, no matter how big an ass he makes of himself. 4. The ungracious reception of Cardinal Gibbons' letter in defense of the Belgian administration of the Congo Free State.

——We read a good deal in our esteemed contemporary, the *Southern Messenger* of San Antonio, about the marvelous growth of the Church in Texas. It is indeed a truly marvelous development; for it is hardly sixty-five years ago since the first Apostolic visitor in Texas, Rev. John Timon, C. M., later first Apostolic Prefect of Texas and then first Bishop of Buffalo, upon his first tour in the present Lone Star State, then an independent republic, found in all that great territory only two priests, both Mexicans, residing at San Antonio de Bexar, and both leading a scan-

*) Who, by the way, as very few people in St. Louis are aware to-day, was the first coadjutor bishop, with the right of succession, of this Diocese, but refused the office after the bulls had already arrived and suggested to the venerable Msgr. Rosati the Rev. Peter Richard Kenrick, of Philadelphia, who later became our first Archbishop. (Cfr. Deuther, 'Life and Times of Rt. Rev. John Timon,' p. 71.)

dalous life, cohabiting with women and acknowledging the children by such cohabitation as their own. They said mass daily, because they were supported by the people, but gave no instructions, heard no confessions, and taught no catechism. (Cfr. Deuther, 'Life and Times of Rt. Rev. John Timon,' Buffalo, 1870, p. 68.) This was in 1839. What a wonderful change since then!

——The *American Catholic Quarterly Review* (Oct. number, p. 817) says that "the opinion sometimes expressed that at the present time, or in certain countries, the laws of the Index have no binding force" is "entirely erroneous. The theory that our people may wander at will in forbidden literary pastures is as pernicious as that other theory that 'the American girl needs no chaperon.' No one, not even the most learned or holy, not even he who does so in the discharge of duty, can read a bad book with perfect impunity. Some of the poison is sure to take effect. Some people seem to be of opinion that the censure of books is a peculiarly Catholic institution; but Father Hilger,*) surveying one country after another, shows conclusively that Protestant rulers have been, to say the least, equally vigilant and severe, especially in prohibiting the circulation of Catholic doctrine."

——"According to Archbishop Ireland," says the *Catholic Union and Times* (xxxix, 29), "Minneapolis has 400 saloon-keepers, not one of whom is a Catholic. That's an example worthy of emulation."

It would seem to be, in the light of a certain recommendation laid down in the decrees of the Third Plenary Council of Baltimore. But assuming that saloons are dangerous, though not essentially bad institutions, would it not be better to have conscientious Catholics in control of them, than men of the low moral type of the present average saloon-keeper? We know at least two Catholic saloon-keepers who are doing, and have done for years, more good by word and example, than the reverend editor of the *Union and Times* may be able to accomplish by means of either his pulpit or his tripod.

——We learn from the N. Y. *Sun* [Oct. 30th] that the London paper which had given a large part of its space for weeks together to the discussion of the marriage question by volunteer correspondents now announces that it is forced to discontinue the discussion. In the first place, the volume of the printable letters was so great that they were leaving little room for anything else; but the main and deciding reason, it explains, is that hundreds of the letters received are absolutely unprintable because of their "horrible" confessions. This affords an awful revelation of social conditions in England. Because of it Mr. George Meredith made his preposterous suggestion that marriage for a limited period, ten years, for example, should be made legal and be sustained by social sentiment.

——We learn from the Omaha *World-Herald* (Oct. 12th) that the pupils of the Council Bluffs High School "are indulging in a study of politics at first hand..... As the campaign grows warm they are to be initiated into the inner mysteries and will find out

*) In his lately published book, 'Der Index der verbotenen Buecher,' B. Herder.

just how elections are won. When election day comes they will be taken to the polls and will receive an object lesson there. They will learn what is meant by the term, judges and clerks of election. .....It is stated that the High School inquisitors may even be shown the side-shows where prominent county officials and other party workers dispense the funds so generously contributed by all the persons holding office, and numerous others."

There is no end to the introduction of new fads into our "public" schools!

——We notice that Cardinal Gibbons is being severely criticized because of his just and spirited defence of Belgium in the Congo Free State question. The Boston *Transcript*, e. g., which has never had anything but praise for His Eminence of Baltimore, curtly remarks that the Cardinal's letter "may be generally taken as an unpleasant symptom of Gibbons's Decline and Fall" (issue of Oct. 7th). This criticism is instructive. His Eminence is one of a number of American prelates who have often been eulogized in secular newspapers because of their "liberal views." As soon, however, as they dare to say anything that displeases these newspapers, no matter how just their criticism or how honest their conviction may be, they get a kick.

——Our mystic friend Anna Eva Fay, who was so thoroughly "shown up" in the THE REVIEW less than a year ago, recently created quite a stir at Burlington, Vt. The papers gave her a lot of free advertising and set her forth to the public with the halo of a god-gifted seer. But she had hardly left town, when the body of a missing man, Andrew Martin, of whom she had said that he was not dead but that his family would hear from him within two weeks, was found in an advanced state of decomposition in the waters of Lake Champlain.

——Professor Umberto Benigni, of the Apollinaire, of Rome, according to the Paris *Univers* (edit. semi-quot., Oct. 8th) is preparing a comprehensive illustrated work, in seven volumes, on the social history of the Church ('L'Histoire Sociale de l'Eglise Catholique.') The first volume is to appear within a few months.

——We have seen no denial of the report of the Boston *Evening Transcript* of Oct. 1st, that the Waggaman Art Collection, now in possession of the "Catholic University of America," is to be sold shortly. The *Transcript* gives a list of the most valuable pictures which this collection contains.

——A scholarly opponent of Mr. Roosevelt on the editorial staff of the N. Y. *Evening Post* calls attention to the fact that strenuosity inspired anxiety already in the time of Tacitus, as that noble Roman somewhere speaks of "strenuosissimi cujusque periculum."

——The French Academy of Sciences has recently bestowed the Joest prize ($400 for useful work for the public benefit) upon Rev. J. B. Piolet, S. J., for his work 'The French Catholic Missions of the Nineteenth Century,' in six magnificent volumes.